

45th Anniversary of the Ordination of Women
Church Setting Experiences – Clergy Qualitative Report
 Research and Evaluation, Office of the Presiding Bishop
 Evangelical Lutheran Church in America
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The survey included questions, in four categories, about possible experiences in different church settings:

- if they had been asked questions about family or career (e.g., likelihood of having children, desire to be a senior pastor);
- if they had been asked about cooking meals or the upkeep of the building;
- if they had thought about how their attire, race/ethnicity or gender affected others’ perceptions of them; and
- if they had experienced race/gender discrimination or sexual harassment.

The seven different settings are the following:

- At seminary
- During internship
- In the congregation or ministry setting
- With ELCA rostered leaders
- During the call process
- With ecumenical colleagues
- By synod and/or churchwide staff

The following is a summary of the clergy open-ended comments describing their experiences in further detail. In order to provide some perspective, Table 1 shows how many respondents provided open-ended comments compared to the entire sample.

Table 1: Open-ended Responses Compared to the Total Sample

	Open-ended responses about experiences	Total sample	% of Responses out of Total Sample
Ethnic-specific Females	25	94	26.6%
White Females	151	536	28.2%
Ethnic-specific Males	21	132	15.9%
White Males	63	482	13.1%

The full text of the responses is available in Appendix 4.

Table 2: Experiences of Female Clergy

Topic	Number of Responses – Female Clergy
Did not receive a call, promotion or pay increase because she is a woman	23 (All white)
Sexual harassment or assault	24 (23 white and 1 ethnic-specific)
Inappropriate behavior (uncomfortable flirting, off-color remarks, inappropriate glances)	23 (19 white and 4 ethnic-specific)
Disrespect, condescension	18 (All white)
Ageism	11 (Too young – 6 white and 2 ethnic-specific; Too old – 3 white)
General comment about having one of the experiences – no specifics	10 (8 white and 2 ethnic-specific)
Experienced racial discrimination/reverse racial discrimination/tokenism	10 (6 white and 4 ethnic-specific)
Positive comments about attire, cooking, building upkeep	11 (10 white and 1 ethnic-specific)
Gender discrimination in ecumenical/interfaith setting	9 (All white)
Privileged due to whiteness	8 (All white)

General discrimination against women in the pastorate. Did not receive a call, promotion or pay increase because she is a woman – Comments

- *Specifically discounted for position in favor of a man; felt this at the synod level.*
- *[A] Sunday morning visitor (older, white male) told me he was looking for “A real pastor, you know, a man.”when I introduced myself.*
- *My RLP was submitted to a congregation one day, and I was informed the very next day that they did not want to consider me. I learned “unofficially” that they would not consider a female.*
- *I remember discrimination in package/benefits negotiation (different from my male clergy counterpart).*
- *An assistant to the bishop, in responding to my inquiry about an open ministry position in our synod responded, “Well... if it was your husband.”*
- *When it came time for placement in the former LCA, one of the synods to which I applied did not seriously consider calling me because, I believe, of my gender.*
- *I was voted out of my call by a vocal group of the congregation who wanted me out. They did not like women pastors.*
- *During my first call process, I was denied an interview because I was a woman and was told that by a member of the call committee.*
- *During my first call process, the paperwork was refused by a congregation because of gender. Parishioners left the congregation because of my gender. As a woman leader of staff, I have to be careful to not be too forceful and to be pastoral, or will be perceived as a pushy woman or categorized as a bitch.*

Sexual harassment or assault

- *I needed to get a restraining order against a congregation member for sexual harassment and stalking. I had to justify to lay and rostered leaders the need for the restraining order.*
- *A council member forcefully held me down and French-kissed me after dinner at his house while his wife and my internship supervisor were in another room. I was saved when his wife called us to come join everyone in the living room.*
- *I was sexually abused by my home pastor prior to going to seminary.*
- *Being sexually harassed by my pastor/supervisor while an Associate in Ministry has impacted me in a number of ways. Recognizing that I would not be believed if I spoke the truth was devastating.*
- *As a student, I was stalked, threatened and harassed in a seminary setting by the husband of a female seminary student.*

Inappropriate behavior

- *In 2 calls, I was spoken to in suggestive ways by the other male pastor I was working with; it was not “enough” to break our working relationship or tell anyone about, but it was inappropriate. There are always men in each congregation who try to hug too long at the door after worship, etc.*
- *Council member made motion that new pastor (me) wear shorter skirts.*
- *Comments about my weight, how good I look, how I please my husband, sexist jokes, sexual language in meetings.*

Disrespect/Condescension

- *The church secretary (who served my present call with the previous pastor who was male) has observed that the congregation seemed to respect his authority more than mine, “Sort of like a mother vs. father role.”*
- *I was once asked if my clerical collar was a Halloween costume at a local hospital.*
- *I have not experienced overt gender-based discrimination – at least not things that can be pointed to or compared across genders, but I have felt silent discrimination and hesitancy to attribute authority, which I think was related to my gender.*
- *In the parish setting, there have been numerous comments and situations – not so much on the part of members per se – but guests, community members, etc. who recall me as “the woman” there rather than “the pastor”.*
- *I have been talked down to, yelled at and talked to in a very disrespectful manner. I don’t believe they would have talked to a male pastor in such a manner.*

Ageism

- *I have experienced ill-treatment as an older female and at seminary and at internship, being divorced and a single parent.*
- *Often, the sexism I experience is closely tied with the ageism that empowers it. The discrimination or stereotyping is often the combined “young woman” identity.*
- *I have received comments related to my age and how young I look. I am respected in the office of pastor, but from time to time I’m called “kid”.*
- *I am 34 and often, I find that I am the youngest ordained clergy in the room and this increases the likelihood that I am not taken seriously in meetings.*

Racial Discrimination

- *Often times, I hear the naming of African descent worship practices as “Baptist” and non-Lutheran. People are shocked that I am a 4th generation African descent Lutheran. My preaching style is characterized as “charismatic”, which I take to mean something other than Lutheran. I have received comments about wearing braids that were negative. I have had some challenges about wearing African garb.*
- *My family is mixed race – I am Caucasian but my boys are African-American. I have been asked to make sure they are “supervised” while in the building when I am working by individuals using the building who are not members but have set up for a wedding. They are teenagers.*
- *I serve on the board of an ELCA institution where I felt I was asked to serve BECAUSE of my gender/ethnicity... which is not a bad thing.*
- *My most recent call was at an African-American congregation. There was a lot of pushback at first since I am a white pastor. I didn’t feel terribly discriminated against, but it is certain that I received different treatment based solely on my skin color.*
- *I pastor a minority congregation, and although I am not perceived differently due to my race, I clearly see how my congregation is.*

Positive comments about attire, cooking, building upkeep

- *I am so thankful that companies like CM Almy are designing clergy wear that is more flattering. I’m much more willing to wear a black shirt and collar now that I don’t look like someone put a box over my torso.*
- *I often cook and prepare snacks because I like to do it, not because I am asked or expected.*
- *I have never been asked to bring food solely as a woman (men and women were both asked). But I have often chosen to cook and provide food far more often than a man would.*

Gender discrimination in ecumenical/interfaith settings

- *The ministerial association here in this small town is very conservative, and while they tolerate me at their meetings, I often feel like they’re not really listening to what I have to say because I am female.*
- *In my 20s, I received an anonymous letter that I believed to be from a fundamentalist colleague pastor, saying that my skirt was too short. I was verbally bullied in a small, upper-level Old Testament seminar by a conservative international student.*
- *The male pastor of a non-denominational, Hispanic congregation who leased space from my first call church would refuse to return calls, ignored verbal or written requests and would always check with the male president of church council before accepting my word regarding almost every issue.*
- *On a few occasions, all funerals, there were people who refused communion from me. All of them were Missouri Synod. Having said that, I did not sense disrespect. Rather, I sensed it was an act of faithfulness on their part.*
- *Early on, many non-Lutheran folk thought if I had a collar on, I must be a nun. It was their only context for a “religious” woman.*

Beneficiary of White privilege

- *I do think being white – blue-eyed blond has given me an unfair advantage at times. I looked like what Lutherans were “supposed to look like.”*

- *I know in one call situation, I was chosen over colleagues of color because I was white and also because they could not get a white male candidate for the position. (This was said out loud to the congregation during my congregational interview by synod staff.)*

Other (Various topics)

- *[I have to] deal with (false) rumors about my fertility status on average about every 6 months.*
- *Because of my stance on affirming of gay/lesbian relationships and offering full membership to them, I am assumed to be gay and been branded because of it. Also, a strong female is often seen as a bitch and not rewarded as a male leader.*
- *Two previous pastors in my setting have had affairs in the congregation. They were male. As a female, I have had an easier time establishing trust in the congregation.*
- *Sadly, I have experienced very strong insider-outsider bias. Without the right regional ties, school ties or inside experience ties (legacy), one can find him or herself without an internship, a call, an opportunity for a program or even “collegial” interaction at a synod gathering.*
- *I also suspect that I am the only ordained ELCA pastor with a Portuguese last name. A native Californian married to a native Californian and from stock that is Roman Catholic, I have no Scandinavian blood connections. While in seminary, I was amused, confused and a bit weary of the Lutheran fixation over all things Northern European.*
- *In the question of attire – in an early council meeting at my current call, a male member mentioned things that would be inappropriate for me to wear. The council president responded to him by saying that I was allowed to wear whatever any other woman might want to wear. I added the comment that a collar and halter top might make an interesting statement. We all laughed and moved on. It has never been an issue.*
- *In seminary when a Christmas Wish list was posted in the common area, someone posted that they wished for women to be removed from seminary.*
- *My focus has always been that I am a pastor, who happens to be female, rather than that I am a woman who has chosen to be a pastor. This has served me well, as it allowed me and the congregations to focus on pastoral ministry instead of on feminist issues.*
- *I have thought about how my gender affects how people perceive me. But I have also given thanks that those women who have gone before me have paved the way so that I do not have nearly the challenges that the first women did.*

Table 3: Experiences of Male Clergy

Topic	Number of Responses – Male Clergy
Privileged due to whiteness/maleness	15 (All White)
Experienced racism	13 (8 ethnic-specific and 5 white)

Beneficiary of White Male privilege

- *Overseas ministry often gave me the experience of reverse discrimination as Westerners still get preferential treatment by law enforcement officials and appreciative colleagues in third world situations, to my perplexity and occasional embarrassment.*
- *As a white male, I am afforded a quiet place in the normal hierarchy, which first and foremost other races do not receive and other genders do not receive. Nothing blatant, just societal norms.*
- *My experience of discrimination has been as a white male receiving unmerited privilege in settings throughout the church.*

- *For question 7: Being a white male means you will be subject to comments from other pastors not white and not male. I cannot help the fact that I am a man. I cannot help the fact that my pay will be higher than females with similar years of experience/position. I cannot help the fact that I will be considered for calls that my female counterparts will not be considered for. I cannot help any of that stuff... nor am I for the preference my gender will get me. I believe that preference to be unfair! However, I do not like to be dismissed simply because I am white/male. And it happens a lot.*
- *My internship sight and first call are the same. My intern supervisor was a female pastor and it was painful to witness some obvious gender bias on the part of some parishioners - especially because she was an exceptional pastor. It makes me sad that because I am a male I don't have to work quite as hard to validate my pastoral authority as it seemed my predecessor did.*
- *My experiences of discrimination are considered in regard to my experience of privilege as a Caucasian heterosexual male. In other words, people discriminate by giving me preferential treatment.*
- *During the call process, I experienced the privilege of being a more acceptable candidate to my current congregation as a white, straight male than a specific colleague who was equally qualified but was a black, gay male.*

Racism

- *As an Asian-American, I experience the common discrimination/prejudice/racism we experience: assimilation or annihilation of our ethnicity to a "white" one.*
- *It is my perception that the council of a particular congregation decided to lower the salary package that was being offered during the call process by \$15,000 when it became apparent that the other candidates were unwilling to accept the call. (This pastor is African-American/Black.)*
- *Being a Latino pastor and non-white, usually means not being taken seriously, simply ignored or made invisible in the decision-making structures of the church. White privilege is a reality and I am deeply aware of that.*
- *Sadly, some White women, especially of a certain social class and education, tend to be biased against Latino males, at times dismissing, and at others patronizing or even condescending.*
- *The quota system in place for synod & churchwide elections often discriminates against me as a white male. Our synod only has about 4 or 5 clergy voting members to ELCA Assemblies. The ELCA Council is very specific in its inclusive composition. We have overcompensated for the mistakes in our past by our quota system. It is not an example of inclusivity if we see all God's people as equal.*

Other

- *The discrimination has often both benefited me and harmed me. For example, as a young, white, straight male, I strongly believe that I had more opportunities in the call process, mostly due to congregational biases. However, it is sometimes difficult to function with people who expect that my gender and race identity make me an enemy.*
- *In seminary, straight white males were often treated as oppressors or at the very least, a part of the problem, regardless of their personal demeanor towards women or minorities.*
- *Being both light skinned and Latino, I have received different treatment due to my ethnicity, but all of it positive, since I basically look white but still count as diversity and can serve in Spanish-speaking contexts.*

Ethnic-specific Females	Please describe further any of the experiences or explain other related experiences.
1	When it came time for placement in the former LCA, one of the Synods to which I applied did not seriously consider calling me because, I believe, of my gender. This was not a problem in the synod where I received my first call. That synod had several women serving in congregations while the other synod did not.
2	This is just my intellectual guess, I think just because I am Asian, they [synod staff, conference etc] may think that I may not understand the role and position, especially in language terms. I do understand fully and have a DMin degree [I know this is not a very intellectual degree) but I did finish my seminary education. And of course, I know my limitations, I do speak with an accent. Sigh, my synod is still very "white" to me and even though "everyone" is trying, but due to the very challenging aspects of daily life, hopefully this will get better in the next 50 years! But still grateful that they are trying. LOL.
3	The sexual harassment was not overt, but the behavior of a couple of male congregation members towards me made me wary and uncomfortable.
4	Some of these questions depended on the situation I was in so hard to choose a particular category.
5	One day into my first call, I realized I was pregnant. At 12 weeks, I shared the news with the senior pastor (male, in his fifties), whose reaction was lukewarm at best. Then I told the council president (also male, in his fifties), who responded incredulously, "Already?!" I was 26 years old, expecting my first child. Things only got worse from there. The senior pastor told me that not only would I not be able to negotiate flexible hours and/or bringing my daughter into the office sometimes, he also stated that he did not want her in church on Sunday mornings because she "would be a distraction." This call was unusual because it had been my internship site. I had a wonderful internship experience. However, we did not make the transition from intern and supervisor to colleagues. The senior pastor had a daughter my age, also a pastor - and he sometimes talked to me as if he were my father. Things went well if I did them his way. The final straw, and the moment when I knew I had to resign the call, came when I was sitting in his office, my two week old daughter in my arms, and he began shouting at me with what amounted to: "my way or the highway." It was a horrible, demoralizing time in my life. I would approach things differently now, at 38.
6	One church did decline to interview me based on my gender during the call process.

Ethnic-specific Females	Please describe further any of the experiences or explain other related experiences.
7	<p>On internship I was sexually propositioned while returning from a prison ministry experience by a 78 year old man from a different denomination. I have experienced discrimination in various ways but it is especially apparent in interviews where it is raised as a concern - often for me as to how I will deal with racism. There is also often expressed a concern on my being "preoccupied" with increasing diversity. The same hesitation on race was expressed about being female and questions on how I would deal with it. Often times I hear the naming of African descent worship practices as "Baptist" and non-Lutheran. People are shocked that I am a 4th generation African descent Lutheran. My preaching style is characterized as "charismatic" which I took to mean something other than Lutheran. I have a teaching storytelling style that is theologically sound. I have received comments about wearing braids that were negative. I have had some challenges about wearing African garb.</p>
8	<p>Often, the sexism I experience is closely tied with the ageism that empowers it. The discrimination or stereotyping is often the combined "young woman" identity.</p>
9	<p>It would take a book to enumerate all the ridiculous things people have said to me because I am a woman. Every single day, including today. I shrug it off, carry on, and continue to break the stained glass ceiling. But I would rather not field another</p>
10	<p>In Seminary there was a fellow seminarian who would always come up from behind and hug me. I felt ambushed and held in a position where there was no escape. He had done this to several of the female students and was reported to the faculty. I am still in my first call and my former council president made several off-handed racial comments. First he questioned the Synod's ability to put good leadership in his church by saying, "Does the synod just give us any old body." The in council meeting he went rattled off what Lutheran meant to him, and he said white Anglo-Saxon, no mixing of race or same gender.</p>
11	<p>In order of frequency, I face these: RACISM - I've come to expect it daily in the ELCA; SEXISM - once they've gotten past my skin color; and AGEISM - being black, female and 47 [looking younger than my age]. I now have to face and fight all 3.</p>
12	<p>I was in Metro Chicago Synod for 16 years and I never receive an interview to serve a congregation under a formal call. The synod had all my papers and mobility forms. My name was always provided for pulpit supplies or committees, I always serve the church as a volunteer or pulpit supplies. I'm so pleased I studied a little more and went to work for a hospital.</p>
13	<p>I served on the board of an ELCA institution where I felt I was asked to serve BECAUSE of my gender/ethnicity...which was not a bad thing. I left after several years because I felt there were economic expectations of the board members (donations) that I could not meet.</p>
14	<p>I served as interim senior pastor for a year and experienced how a female, person of color pastor is treated differently than a white male pastor.</p>

Ethnic-specific Females	Please describe further any of the experiences or explain other related experiences.
15	I serve in a non-affiliated institutional setting. I have not experienced the negative behaviors as checked above in an institutional setting. I have experienced the above in parish ministry.
16	I have not experience it but I have heard my colleagues talking about it.
17	I have experienced comments related to my age and how young I look. I am respected in the office of pastor, but from time to time I'm called "kid." I have also experienced comments related to my body. That I'm thin and need to eat more "cookies and bars"
18	I experienced race, gender and age discrimination.
19	I became openly gay after the 2009 Assembly and I felt that there was covert and overt discrimination despite the fact that I tried to avoid being confrontational on this issue and also living in a very liberal city. The problem I experienced were in the congregational and synodical level.
20	I am Hispanic and my congregation members have distince indigenous features. I went to the grocery store one day and when we were checking out, the cashier looked at us wiht disdain and a very unfriendly attitude.
21	I allowed a 'deacon' in my first call to ask personal questions of a sexual nature. It was unwanted and I didn't yet have the experience to tell him to leave my office or limit his time in the congregation. I am confident that I would not have that experience again.
22	f. asked in the sense I am the pastor / administrator - not in the sense it needs to be cleaned . . . g. I often cook and prepare snacks because I like to do it - not because I am asked or expected
23	Every place where I checked "During the call process" applies to the candidacy process where I was harassed for both my gender and race.
24	During Synod Assembly: off color remarks of a sexual nature referencing work of prostitutes and my ability to relate to that because I am an African-descent woman.
25	As a person of color, in the church, I haven't experienced blatant discrimination, it has been at times subtle and not directed towards me.

White Females	Please describe further any of the experiences or explain other related experiences.
1	You missed age discrimination. As a second career it was clear I would not be considered for many scholarships, financial benefits or cutting edge opportunities at seminary, internship or selection for call consideration.
2	Within a few weeks of being ordained, I experienced a homebound member kissing me - assuming pastoral care included that. I have been called "girlie" at Council meetings. In seminary when a Christmas Wish list was posted in the common areas, someone posted that they wished for women to be removed from the seminary.
3	While assisting with the Congress on the world mission of the church at seminary, I got to know a professor from Yale. He came to visit me while on internship - I thought to recruit me as a student, but he made sexual advances on me. I refused him strongly, he continued. So I shut him out of my life. I did not report this. While visiting in Africa, an African pastor (married) made sexual advances, which I also refused.
4	When I stated about discrimination based on ethnicity I want to be clear that I am technically white (meaning European and Jewish descent), however I am not Scandinavian descent and that has been a problem, especially during my time in seminary. This assumption of Lutherans being Scandinavian and/or German is getting old and very frustrating especially as a clergy woman who wasn't even raised Lutheran. Also yes there was one blatant incident of sexual harassment. But there have been countless incidents of passive discrimination because I am a young woman from both men and women lay to high up in a synodical level. And it is something they don't even realize, and you can't call them on it because of the power they have over your candidacy or call process.
5	Two times for sexual harassment
6	Two previous pastors in my setting have had affairs in the congregation. They were male. As a female I have had an easier time establishing trust in the congregation.
7	Throughout my career, I have been either the only woman or one of two in my conference. I have watched repeatedly as young male colleagues come into the conference and receive mentorship, networking and leadership opportunities that were never offered to me. Though they would never see themselves as "sexist" the "boys" seems to definitely take care of "the boys." In the parish setting there have been numerous comments and situations - not so much on the part of members per se - but guests, community members etc. who recall me as "the woman" there rather than "the pastor."
8	There is no safe process or availability to report inappropriate verbal, emotional and sexual abuse if it is related to the synodical bishop.
9	The local pastor who was inappropriate in his behavior was released from the ELCA roster for treatment of parishioners.....he had been inappropriate with a number of female clergy as well

White Females	Please describe further any of the experiences or explain other related experiences.
10	The gender based stuff is abstract and systemic for the most part. There are clear to me (but fuzzy to describe) ways that being a woman in the ELCA professional ministry is qualitatively different than being a man. (i.e. the senior pastor question.) In addition, I know in one call situation, I was chosen over colleagues of color because I was white and also because they could not get a white male candidate for the position (this was said out loud to the congregation during my congregational interview by synod staff.)
11	Specifically, discounted for position in favor of a man; felt this at the Synod level
12	Some of these experiences were prior to ordination when I was a deaconess.
13	Sexual harassment in the congregation/ministry setting forced me to leave the call.
14	Sexual harassment has occurred infrequently but usually in a visitation setting with older men giving me uncomfortable comments and looks - relatively harmless but still to be noted. Men receive that as well. Gender-based discrimination occurs in the sense that this congregation I am serving has never had a woman pastor before and some said they intended to vote no simply because I am a woman rather than I am married to a woman.
15	Several experiences of having my decisions challenged because of gender and authority. I was targeted by a bully. I have been turned down for calls because of gender as well as senior positions because "I didn't have that experience." yet they called a male with no senior pastor experience. Lots of bias in call process due to gender and age.
16	Sadly, I have experienced very strong insider-outsider bias. Without the right regional ties, school ties, or inside experience ties (legacy), one can find him or herself without an intership, a call, an opportunity for a program or even "collegial" interaction in a synod gathering.
17	really, I think this is all overboard. I basically checked "never had this experience" just to get through this survey. It is WAYYYYYY to long and I think has leading questions.
18	re: "K" On a few occasions, all funerals, there were people who refused communion from me - All of them were from Missouri Synod. Having said that, I did not sense disrespect. Rather, I sensed it was an act of faithfulness on their part.
19	Re: I -- I've experienced reverse discrimination, i.e., receiving privileges not afforded my brothers or sisters of color. Re: m -- I've experienced sexual harassment by a colleague and had difficulty having it taken seriously and addressed with the colleague by synod staff
20	Rampant sexual harassment at the Lutheran Theological Seminary at Gettysburg with no recourse there for me or the six other victims I know of.
21	race/ethnic discrimination has been that of privilege
22	Question "h" is offensive in that I do not believe that one's gender should determine their behavior!!!
23	Opposition to female as pastor and as leader, fewer opportunities, different perceptions and disrespect from parishioners - e.g., say or act in a way toward me they wouldn't to a "senior/male" pastor
24	Not sure what is meant by "appropriateness". Been more deliberate about when to wear collar, what kind of jewelry to wear, doing nails. I have a lot of black in my wardrobe.

White Females	Please describe further any of the experiences or explain other related experiences.
25	Not by a congregation member, but a funeral visitor.
26	My thought on attire have to do with professionalism not gender.
27	My response to the statement in letter K is based on my own assessment of the ministry situation in my first call, when after 8 years in an associate position I sought the call as Senior Pastor and did not receive it. The lack of clarity throughout the process indicated that there were no clear competency issues related to the decision, and further that there may well have been a bias at work to select a male as senior pastor.
28	My internship was terminated by the seminary early due to sexual harassment on the part of my supervisor. He made inappropriate comments about my attire, made sexually suggestive comments to me in front of parishioners, touched my butt, and suggested we have a love child as my internship project.
29	My internship supervisor and I went to visit a male shut-in. He asked my supervisor if he had ever "spanked" me, and then proceeded to try to touch my bottom. My supervisor and I recognized that the man was not in his full state of mind, but it still felt uncomfortable.
30	My focus has always been that I am a pastor, who happens to be female, rather than that I am a woman who has chosen to be a pastor. This has served me well, as it allowed me and the congregations to focus on pastoral ministry instead of on feminist issues.
31	My family is mixed race - I am caucasian but my boys are African American. I have been asked to make sure they are "supervised" while in the building when I am working by individuals using the building who are not members but have set up for a wedding. They are teenagers.
32	My children have experienced both ethnicity and gender based discrimination in my congregational/ministry setting.
33	More often than not, I have been accorded white privilege. When I have experienced discrimination it has been in my role in non-ministry work. (My full-time, paid job is not in the church.)
34	Men in church or outside who think women should not serve in this capacity..
35	M. Council member forcefully held me down and french-kissed me after dinner at his house with his wife, my internship supervisor and his wife were in another room. I was saved was saved when his wife called us to come join everyone in the living room.
36	k. I don't know if "discrimination" is the right word...but there was a distinct uneasiness with the fact that sometimes I cry as a result of stress and confusion about whether or not I was emotionally strong enough for ministry. I was written off as being too emotional and not ready, particularly by my internship supervisor (a man) and some individuals in my candidacy interviews for Approval.
37	K. Call process - marital status (single) played a role. M. Seminary - fellow student. Internship - resident of congregation's shelter. First congregation - member. Rostered leader - older colleague in first call.

White Females	Please describe further any of the experiences or explain other related experiences.
38	K and L. The male pastor of a non-denominational, Hispanic congregation who leased space from my first call church would refuse to return calls, ignored verbal or written request, and would always check with the male president of church council before accepting my word regarding almost every issue. Two years after I arrived, the pastor found another place to lease. We currently lease to a non-denominational, African-American congregation and relations with their male pastor are very cordial and respectful.
39	K - refers to my being called "The Wounded Wife" by Synod Bishop and ELCA staff after my husband resigned due to an out of bounds relationship - Bishop told me "If you had kicked him out, you could have kept this job" in front of Church Cong Council - I was NEVER seen as the other pastor in the parish after this. We had been co-pastors for 13 years there. Was forced to resign in 36 hours or no severance and face "investigation of ministry" which Bishop said would make it hard to get another call
40	k - My RLP was submitted to a congregation one day and I was informed the very next day that they did not want to consider me. I learned "unofficially" that they would not consider a female.
41	It would have been helpful to find a way to reflect the impact of time in terms of my experience. I have been ordained for almost 30 years. I was moer connected to an awareness of gender in my ministry role earlier on; now that I am older, it is less of an issue for me. I think I may filter my experiences to some extent because I am focusing my attnetion on ministry and not the reaction of others.
42	It was not really "sexual" but it was unwelcome touch - a male professor pinched my nose like you would do to a small child while we were having a conversation in the hall with other students present. A few days later, I told him how humiliating it was and he asked for forgiveness.
43	In the question of attire - in an early council meeting at my current call, a male member mentioned things that would be inappropriate for me to wear. The council president responded to him by saying that I was allowed to wear whatever any other woman might want to wear. I added the comment that a collar and halter top might make an interesting statement. We all laughed and moved on. It has never been an issue.
44	In the candidacy process, I was asked why I didn't have children. In my first call, I was told Jesus couldn't have been human because he never married (I was unmarried/never been married at that time)
45	In the 70's and 80's we "always" represented our entire gender. The strongest gift I had was my voice. I have a very strong voice and that people could always hear me helped break the assumption people had that they would not be able to hear a woman.
46	In question d. I was in a very critical congregation and some wanted to see me in clergy attire all the time, including my days off or when working out in the yard, playing with my grandchildren when they were over and outside with me.

White Females	Please describe further any of the experiences or explain other related experiences.
47	In my first congregational interview, I was asked whether or not I planned to have children. I was placed on the list of people (mostly women) who provided meals for funerals, without my permission and even though the two male pastors with whom I worked were not on the list. I was told by a member of the church that my preaching voice was too loud, though my male colleagues had been told no such thing.
48	In my early days in seminary I was among the first 5 women. Exclusive language was only becoming known and expectations of women students then by some profs & administrators were similar to those expectations toward female spouses of male seminarians. Many changes occurred due to my questioning at seminary about such. We could talk about some stories of said times. I would be glad to mention names and situations. That is a long time ago.
49	In my current call - It was very difficult for me to tell our senior pastor that I had been sexually harassed by our music director. The working relationship with the music director has felt awkward since then. Our senior pastor was not very "pastoral" when I told him and seemed angry that I told him afterwards. I felt very isolated and lonely after telling and even though it was not my fault, I felt shame! I am a very liberal woman who has been in ministry 33 years. I feel sad and shocked that I and many others female clergy (and women in general) are still dealing with this!
50	In my 20's I received an anonymous letter that I believed to be from a fundamentalist colleague pastor, saying that my skirt was too short. I experienced gender-based sexual harassment from a fellow student and from a professor who propositioned me while in the M.Div. program at a non-Lutheran seminary. I was verbally bullied in a small, upper level Old Testament seminar by a conservative international student. The Old Testament professor then asked me, "How do you square your desire to become a Pastor with what St. Paul wrote about women?" When interviewing with call committees, I found it necessary to ask, "What concerns do you think members, not necessarily yourselves, might have that might make them feel that we are not yet ready to call a woman?" Then I would suggest a list of about 15 things with them. After the list was complete, would discuss each item. I was the change I had to introduce. Before I was ordained, I had only met two ordained women. I would be interested to know where I came in the number of women ordained in the ELCA. I was the first woman intern and then first woman ordained in the NE PA Synod, LCA, June 23, 1976. You did not yet ask if any members had resigned their membership because the church called me as a woman pastor, specifically. Yes, this happened, but we also took persons in who felt safer and happier to have a woman pastor.
51	In 2 calls I was spoken to in suggestive ways by the other male pastor I was working with; it was not "enough" to break our working relationship or tell anyone about it, but it was inappropriate. There are always men in each congregation who try to hug too long at the door after worship, etc.
52	I was voted out of my call by a vocal group of the congregation who wanted me out. They did not like women pastors.
53	I was sexually abused by my home pastor prior to going to seminary.
54	I was once asked if my clerical collar was a halloween costume at a local hospital.
55	I was married with children when I entered seminary.

White Females	Please describe further any of the experiences or explain other related experiences.
56	I was frequently hit on while working at my contextual education site and my female supervisor was not supportive (didn't think it was an issue). I also frequently get asked my age and "pretty minister" type comments from colleagues more frequently than parishoners.
57	I was declined to be interviewed by a congregation in a call process due to gender, and deal with (false) rumors about my fertility status on average about every 6 months.
58	I was asked during the call process whether or not I was a lesbian. This was right after the 2009 decision and I am a single woman of a "certain age".
59	I try to be aware of how my point of implied racial/ethnic privilege (caucasian/white) is perceived and experienced by others, as well as how being a female pastor is received in various contexts.
60	I think it is the church on the national level that makes this an issue. Like by doing things like this survey. Let us just BE the church rather than spend loads of money on these types of surveys that do not help the church.
61	I served in a community where pastors were generally expected to wear business casual clothes on weekdays and suits for worship, so others' comments and my own thoughts about the appropriateness of my attire were centered on whether I was wearing a collar vs. suit or business casual. To me, this was a formal/informal issue (or looking like a Roman Catholic priest where Protestant ministers were wearing suits), not a gender issue. As a vegetarian in a congregation of omnivores, I generally offered to bring a veggie main dish before anyone could ask. I don't think I was asked to cook because I am female.
62	I remember unwanted hugs from congregation members; and discrimination in package/benefits negotiation (different from my male clergy counterpart).
63	I pastor a minority congregation, and although I am not perceived differently dur to my race, I clearly see how my congregation is.
64	I needed to get a restraining order against a congregation member for sexual harassmnet and stalking. I had to justify to lay and rostered leaders the need for the restraining order.
65	I left my last employment because it was impossible to work with my boss, who also was an ELCA pastor and who - not only by my observation - cannot work with women. I felt often bullied. I left my position (in which I was in for almost 10 years) after I could not stand the daily harassmnet and bullying. Colleagues commented that this was an abusive work relationship. The members of the department left in 2 years. HR was often involved. I know of at least 4 non-ELCA persons who involved HR. I chose not to do this, but left when I could.
66	I honestly don't find this line of questions helpful, because out of context I believe much will be inferred from isolated incidences. I am the first woman to serve a call at my current location. A couple families left. Since then, I do my job and I am seen as the pastor for than just my congregation in the community. My youthful appearance has been more of an issue than my gender. Maybe I am responding to upcoming questions, but I don't see this survey as helpful.

White Females	Please describe further any of the experiences or explain other related experiences.
67	I have thought about how my gender affects how people perceive me. But I have also given thanks that those women who have gone before me have paved the way so that I do not have nearly the challenges that the first women did.
68	I have served in ministry for 32 years. Gender issues were only issues in my internship and my first call process in 1983...NOTHING RECENTLY
69	I have received positive comments and been complimented on my appearance, outfit, shoes. I came out of a business background. Flirted with uncomfortably by member of congregation. I took care of it and it did not become a problem.
70	I have primarily been questioned or judged by other pastors who do not agree with women in leadership in ministry.
71	I have not experienced overt gender-based discrimination - at least not things that can be pointed to or compared across genders, but I have felt silent discrimination and hesitancy to attribute authority which I think was related to my gender.
72	I have not been asked about the likelihood of having children. I have been asked if I will have child care if I am give a 3/4 time call. It was assumed that I had not thought about the care of my child while I work. This was from a synod staff member. By and large, I have had good experiences, but this particular staff person has clearly questioned my ability to parent and work. I also don't think he would have asked a man that question. I have been told during CPE that I was not dressed appropriately, when I was more covered than the colleagues that I have. I experience more discrimination based on age in the clergy than gender. I am 34 and often, I find that I am the youngest ordained clergy in the room and this increases the likelihood that I am not taken seriously in meetings.
73	I have experienced sexual harassment, though not in my role as student/intern/pastor. However, this past experience deeply shapes how I lead a community.
74	I have experienced ill-treatment as an older female and, at seminary and at internship, being divorced and a single parent.
75	I have experienced bullying in my first parish and one gentleman came at with raised fists.
76	I have experienced both gender and age discrimination in the Metro D.C. Synod. Discriminating against older women has been an established pattern in this Synod.
77	I have experienced age discrimination, especially on internship - and feel it was harsher due to my being a woman. I have not had a problem with it in my congregation.
78	I have been told that my attire IS appropriate, that it is appreciated (especially when wearing a collar) at my ministry setting.
79	I have been talked down to, yelled at and talked to in a very disrespectful manner. I don't believe they would have talked to a male pastor in such a manner.

White Females	Please describe further any of the experiences or explain other related experiences.
80	I have been offended by (un-appointed) mentors 30 years older than me who assume what my career goals or abilities are based on my age, gender, and the number of children I have. People in all of these categories (above) regularly hear about my 3/4 time solo call and assume I chose part time ministry and "it must be nice for my family". I am called to a congregation that can't afford a full-time pastor, though I would love to be paid (and work) full-time.
81	I have been harassed by one Bishop, in my first call. I have been harassed by ELCA ministry colleagues in my first and second calls. I have been harassed by staff and congregation members in my third call. Each harassment incident was gender-related. I have been advised by a Bishop to not take legal action in response to harassment, "for the sake of the church." I am a very strong leader and not an easy target for such harassment. I feel badly for my female colleagues who are less able to defend/stand up to such daily harassment challenges! See
82	I have been a senior pastor. I was undermined by a small group of people in the parish. I was not supported by the synod staff at all. This experience affected how I feel in every parish I worship in to this day.
83	I have been "hit on" by another pastor and by a member of my congregation. I also put up with inappropriate talk with clergy.
84	I grew up with women not permitted to serve and without female clergy as role models. Congregations are not as willing to call nor recognize the strengths of diverse candidates to ministry. I will have less than half the career I could have served, but I am thankful for living in this time of transition and opportunity.
85	I feel that I am expected to perform more office duties than my male colleagues. The church secretary (who served my present call with the previous pastor who was male) has observed that the congregation seemed to respect his authority more than mine; "Sort of like a mother vs father role". The congregation expects more (work) from me than my male predecessor.
86	I experienced unwanted sexually charged behavior from a colleague (not supervisor) from a different ELCA congregation during internship. The behavior ended after I spoke up to the colleague about the behavior in the presence of my supervisor.
87	I experienced sexual harassment while working as a Youth Director, before receiving my call as Pastor. Since ordination I have not experienced sexual harassment.
88	I experienced sexual harassment from my senior pastor. The bishop and synod staff assisted me in leaving the congregation. The senior pastor stayed.
89	I don't know whether I have never had this experience or more accurately, not been consciously aware of whether people were judging me based on my gender. I have never been hyper-aware of how I'm being perceived based on gender. So if I were being judged, I would perceive it as a difference in values, or a judgement on performance or in how my personality is being perceived, but I've never been aware of my gender being judged negatively - Maybe it was, but I was not aware of it.

White Females	Please describe further any of the experiences or explain other related experiences.
90	I do think being white--blue eyed blond has given me an unfair advantage at times--I looked like what Lutherans were "supposed to look like."
91	I did some study in a Catholic seminary where I was the only woman studying for ordination. There were a few other Catholic women in attendance. I was also the only person who was not Catholic. It was a good experience.
92	I did a unit of CPE near the area I grew up. A few years later I entered my first call within 100 miles of this area. A man who was a client during CPE heard of my call and contacted me wanting a relationship. He made repeated unwelcome requests to meet him and spend time with him. I finally asked a trusted mentor how to handle this. I learned a way to say "No" which left the man with a clear message to stop contacting me.
93	I constantly have people comment on my age. They always say I look so young or look to young to be a pastor. I honestly think that part of this questioning is because I'm a woman.
94	I came to ministry later in life which has probably decreased the likelihood that I would have these issues.
95	I am the only female in my confirmation camp cluster and am disregarded by several of the other members. As an intern, I was harassed and mocked by some of the "good ole boys" ordained in the 1970's and not allowed to teach the confirmands while at camp.
96	I am so thankful that companies like CM Almy are designing clergy wear that is more flattering, let's us look like actual women. I don't understand why no one saw this market until recently. I'm much more willing to wear a black shirt and collar now that I don't look like someone put a box over my torso.
97	I am part of a clergy couple, and there have been many, many, many times when I have received less compensation than my husband (weddings, funerals, etc.) when we have served together and when I have been in the lead. I regularly have to prove my status as a pasator - at hospitals, etc. - while my husband just has to sign his name. One time, I had to show a pay stub in order to have a parking ticket validated! My husband finds this funny, it is really annoying!
98	I am mindful of my gender expression and articulation of this as an LGBTQ leader who wishes to promote positive experiences of this "new" type of leader. Many of my comments in this section have been less about my gender and more about my sexuality.
99	I am a white 66 year old woman serving a mostly white aging congregation in an ethnically diverse inner-city neighborhood. I am sure I am often seen as privileged
100	Generally, any gender discrimination has been very minor, although there have been incidents in the course of life. I expect this has been true for women in many fields.
101	Generally some mail congregants were not comfortable with a female pastor and the more inclusive style I have, they were more comfortable with a "corporate way" of doing church.

White Females	Please describe further any of the experiences or explain other related experiences.
102	<p>From a systems standpoint, my first call was a classic case of a dying congregation circling the wagons for survival. They "said" they wanted young families. In 5 years I moved worship attendance from 15 senior citizens to 50, 40% of whom were under 40. When those "new" folks were more active on council and things started changing in positive ways, the two main families attacked me in various ways. I didn't feel physically or emotionally safe. Within 3 weeks of Bishop's intervention, all the "new" people had found new church homes, I was on leave from call awaiting an interim placement, and the original group was down to 6. Doors closed 4 years later. Several times I heard how they really needed a good old-school man, not a woman with a hyphenated name who was "ruining their church". I have worked with several congregations in transition, and these folks were extreme. My current call (in the same conference) is much healthier as they work through the challenges of a changing church.</p>
103	<p>Experienced reverse discrimination by an African-American woman in CPE.</p>
104	<p>Ecumenical colleagues in South America, due to socio, cultural, racial, gender, nationality, historical differences between us.... These factors sometimes come into play in our mutual ministry definitely.</p>
105	<p>Early on many non-Lutheran folk thought if I had a collar on I must be a nun - it was their only context for a "religious" woman</p>
106	<p>During my first call process, I was denied an interview because I was a woman and was told that by a member of the call committee.</p>
107	<p>During internship, I expressed my discomfort with working with small children to my internship committee in words which I probably should have thought about before I used them. In response, the internship committee used those words to negatively evaluate me on my midterm evaluation forms. My supervisor had to come and do damage control, and I then was asked to gain more experience working with small children in a Head Start program. Which was an interesting experience, but had very little relationship to how a pastor generally interacts with children in her congregation. As for how my gender affects how people perceive me, I have had no problems within the ELCA that I can recall. However, the ministerial association here in this small town is very conservative, and while they tolerate me at their meetings, I often feel like they're not really listening to what I have to say because I am female.</p>
108	<p>During first call process paperwork refused by a congregation because of gender. parishioners left congregation because of my gender too much huggy/feely stuff by men at times, but not harassment as defined. just uncomfortable. as a woman leader of staff, I have to be careful to not be too forceful and to be pastoral, or will be perceived as a pushy woman, or categorized as a bitch.</p>

White Females	Please describe further any of the experiences or explain other related experiences.
109	<p>DIFFERENCE #1: As the ELCA does not keep thorough records, I suspect that I am the only ELCA pastor under call who is married to a Roman Catholic Permanent Deacon with 'full faculties.' (FYI: A RC Permanent Deacon is ordained clergy.) While in seminary, I was queried only by millennials from the Mid-West RE the sustainability of my future as an ELCA minister married to a Catholic deacon. I shrugged this off as parochial inexperience. My husband and I manage quite well - our ministries intersect within community organizing. As all my calls have been within California, my marriage to a Catholic deacon has never been a problem within any congregation I have served. DIFFERENCE #2: I also suspect that I am the only ordained ELCA pastor with a Portuguese last name. A native Californian married to a native Californian and from stock that is Roman Catholic, I have no Scandinavian blood connections. While in seminary I was amused, confused and a bit weary of Lutheran fixation over all things Northern European. No, I have never eaten lutefisk , never made lefse (though I enjoy eating it!) and, no, Californians do not put tofu in all their recipes. In order to navigate Lutheran culture, I listened to Garrison Keillor's radio show for explanations of all things Norwegian . This was very helpful. DIFFERENCE #3: Because I am a 'convert,' I had no idea that there was a pervasive pecking order RE seminaries. While on internship in CA, I was told by my supervising pastor that my seminary (PLTS) was considered 'a joke' (yes, that was her term) among the other ELCA seminaries. She was a graduate of Luther. My response? Before I went to seminary, I had never heard of Luther Seminary. While completing my First Call Theological Education, I met pastors from across the USA, and interestingly enough, when asked where I attended seminary, I was given (five times from five different pastors) the same response, "Oh, too bad. I won't hold that against you." Yes, these were the graduates from Luther Seminary. Sobering, isn't it? An echo of James and John! Granted, I will always be a bit of the 'outsider' within the ELCA: I know Spanish and not Norwegian, I have a different last name, I have never been to St. Olaf, I admire Pope Francis, and on St. Patrick's Day, I remember the stories of my ancestors. To whomever is reading this: I doubt very much that, had I been open to call out-of-state, my cultural differences could have been overcome. I belong to California.</p>
110	<p>d&e)The main questions I've received about the appropriateness of attire have to do with wearing or not wearing a clergy collar. The questions I ask myself about attire are across the spectrum - dress up? dress down? Collar? robe? etc etc. g)I have never been asked to bring food solely as a woman (men & women were both asked). BUT I have often chosen to cook & provide food far more often than a man would. OTHER: Surprised there is nothing here about age, as that is a certainly come up in all these situations.</p>
111	<p>Council member made motion that new pastor (me) wear shorter skirts. Funeral director when he saw me in alb, "Oh my... do you look good!!!! And his glance at me - up and down - was disgusting!</p>
112	<p>Continually get comments if I wear a skirt so I have begun avoiding them. Synod pastor activities and conversations are predominantly male - i.e., shooting guns, golf</p>
113	<p>Comments about my weight, how good I look, how I please my husband, sexist jokes, sexual language in meetings</p>

White Females	Please describe further any of the experiences or explain other related experiences.
114	Being sexually harrassed by my Pastor/supervisor while an Associate In Ministry has impacted me in a number of ways. Recognizing that I would not be believed if I spoke Truth was devastating.
115	Being female has helped many in the congregation, so these check-marks represent positive experiences with being female. The mark regarding facilities is that people don't know who to contact, so they contact me and I contact the property person....not like I have to do something about the problem.
116	Because of my stance on affirming of gay/lesbian relationships and offering full membership to them, I am assumed to be gay and been branded because of it. Also, a strong female is often seen as a bitch and not rewarded as a male leader.
117	As a woman received hate mail from other denominations when called as a pastor, male colleagues have been condescending.
118	As a white female, I have experienced many gender-based stereotypical comments. At seminary, especially during my time with community organizing, I received many generalizing/stereotyping comments due to my race. However, I have NEVER felt threatened or unsafe in any of those situations/conversations.
119	As a student, I was stalked, threatened, and harassed in a seminary setting by a dangerous member of the community (the husband of a female seminary student).
120	An older member of my congregation was overly "friendly" with me, hugging and kissing me on the cheek. I had a gentle conversation with him and explained that it made me uncomfortable and he stopped.
121	An assistant to a Bishop, in responding to my inquiry about an open ministry position in our synod responded, "Well... if it was your husband." (Clearly not responding to each of us as separate persons because he did not know my husband (who is also ordained.
122	Although I have I not felt any gender based discrimination, I have been in situations where I was aware of persons' hesitant in accepting a woman pastor. I was always treated with respect.
123	After my first call, I interviewed with a couple of different churches. Some committees and congregations came out and said that they did not want a woman pastor.
124	A. The very first question I was asked in my call interview was when I planned to "start a family." D. Most comments I have received about my attire have been positive, but my male colleagues do not get similar comments and I find it frustrating that what I'm wearing or how I look gets more discussion than what I say, or do. E. I worry a lot about what I wear because I know people are going to comment on it. K. The incident of gender-based discrimination that stands out most in my mind was when a Sunday morning visitor (older, white, male) told me he was looking for "A real pastor, you know, a man." when I introduced myself. Related to H and K - On internship I received a nasty note from a parishoner (he did have the decency to sign it, at least) about how women shouldn't be ordained and that ended with a personal slight about the quality of my voice. When I went to my male supervisors (I had 2) with it, they laughed, said the note writer was just cantankerous, and not to worry about it.

White Females	Please describe further any of the experiences or explain other related experiences.
125	A related experience I have had, particularly to the first two questions is about my marital status. As a single woman all through seminary and now into my first call I have often been asked about my desire to marry, relationship status, and whether or not I am actively looking for a husband.
126	A couple experiences of discrimination are difficult for me to pinpoint as gender-based or age-based early in my ministry. I am first career clergy and still in my 20s for my first few years of ordained ministry.
127	1st call - I was told because I was a woman pastor that I had to work twice as uch than a male pastor. And that I would get NO income increase as a result of my ministry.
128	(l.) My most recent call was at an African-American congregation. There was a lot of pushback at first since I am a white pastor. I didn't feel terribly discriminated against, but it is certain that I received different treatment/perception based solely on my skin color.
129	"Sexual harassment"" was not explicit
130	With regard to representing "my gender," I feel I only represent myself -- I cannot and do not speak for act on behalf of my gender.
131	When I was newly ordained [mid-1980's] colleagues would walk out of worship services when a woman was preaching or presiding. What was more disappointing than this behavior was that I felt the Synod did not hold these pastors accountable for their behavior.
132	The harassment I have experienced in all cases was verbal--telling me of their desire for me and asking me to fulfill that desire. One each at the settings checked above.
133	The congregation has had a difficult time understanding that providing insurance for my spouse is part of my Letter of Call.
134	Seminary [LSTC] was a very difficult place for women students in the years I attended [1981-1987]. Professors would make inappropriate comments in class about women in general.
135	Men referring to me as sweetie, honey or dear. Men who wink at me when they receive communion. Church leader who said I don't need to be paid as much as a man because I have a husband.
136	M - I have had parishioners tell inappropriate jokes of a sexual nature and have had unwelcomed touch [hand on shoulder] by a parishioner
137	It's never easy being the first called woman pastor in a congregation, and well-intentioned parishioners have had some struggles.
138	Internship supervisor called my leadership style "feminine frailty," and seminary advisor didn't see the sexism or support me, suggesting instead that I get married, start a family, then start my ministry.
139	In one of my four congregations, only one person refused to accept me as a pastor. The congregation supported me, and I often prayed for the person, who never changed.

White Females	Please describe further any of the experiences or explain other related experiences.
140	In 1980, when I was ordained, there were stories that if women wore open toed sandals, that was too risqué!! Not true anymore.
141	I was asked during my call process, "What my specialty was for potluck?" My sexual harassment were minor. When I confronted the individuals, they seized their inappropriate behavior. I had more problems with aggressive behavior such as a male member screaming at me.
142	I have tried very hard to dress professionally and have been complimented on that choice. In my twenties I definitely experienced sexual harassment in church settings. Thankfully other church people [bishop after internship abuse] and council president helped.
143	I have left 2 empty - [j and m] I have experienced these things as a person, but not in ministry settings. I know, also, that people who were against my ordination/call have changed their minds after 7 years of me serving as their pastor.
144	I have learned it is not necessary for me to fight or get frustrated with gender bias differences. Knowing myself and how others perceive me is important. i use this awareness to strengthen my ministry, not hinder. I may be expected to bring meals but I also am treated to meals more than my husband who is a pastor. People will open up to me that won't my husband.
145	I have felt intimidated by my bishop because of my gender.
146	I feel that I am expected to perform more office duties than my male colleagues. The church secretary [who served my present call with the previous pastor who was male] has observed that the congregation seemed to respect his authority more than mine; "Sort of like a mother vs. father role."
147	having children during Seminary, internship and my 1st call has led to more negative experiences/reactions than I ever thought it would.
148	Had a child before I began in ministry; I am not relied upon to prepare meals/desserts although I participate along with congregational members when there is a function IF I have the time along with my other responsibilities for the event
149	Council member forcefully held me down and french-kissed me after dinner at his house with his wife, my internship supervisor and his wife were in another room. I was saved when his wife called us to come join everyone in living room.
150	You have such a cute ass! - elderly woman, internship congregation "How did that church manage to get such an attractive pastor??" - elderly brother of a recently-deceased member of my current congregation.
151	Complained about unwanted sexual advances by a seminary classmate to a FEMALE seminary dean who said "this is hard to believe because he reminds me so much of my husband. So much for that.

Ethnic-specific Males	Please describe further any of the experiences or explain other related experiences.
1	While I have not directly experienced discrimination, I have had racist statements and jokes offered while wearing my collar. I have been dumb-founded on those occasions when it came to my reaction.
2	Sadly, some White women, especially of a certain social class and education, tend to be bias against Latino males, at times dismissing, and at others patronizing or even condescending.
3	It is my perception that the council of a particular congregation decided to lower the salary package that was being offered during the call process by \$15,000 when it became apparent that the other candidates were unwilling to accept the call.
4	In several of the call processes as well as in my current call, I have experienced several instances in which my authority was questioned because of my age.
5	I was the only African American in seminary class and during my four years at Wartburg. I was 14th African American Navy Chaplain when I received my commission. The only Lutheran for 16 years of my 33 year career.
6	I know that sexual harassment is very big problem when people did it in church or in ?? community.
7	I honestly don't remember many conversations taking place about these topics. They could have happened- but I think several of them were no-brainers and so it would have been a very short conversation
8	I have received discrimination based on my race/ethnicity in numerous ways: -There was no one who spoke my language (Spanish) to accompany me through candidacy. Though there were Spanish speakers working in the bishop's office in Metro Chicago. -I was told there were Spanish courses at LSTC and there were none. -There was no clear process for me in TEEM in Metro Chicago, though I had more experience and more seminary education than most students. -Metro Chicago never evaluated my TEEM "internship," which caused delay in transferring to Rocky Mountain. -I was asked during candidacy if I was documented. I am documented and don't appreciate being asked that. Do you ask Anglo candidates that question? -I was told I need to speak English. I know it is important and working on it, but I am not aware that is a requirement of an ELCA pastor based on Visions & Expectations. -The worse treatment I received was from an ecumenical partner that I was trying to do a new start with. The Episcopal priest was racist. She tried to assert power over me and did not listen about how to be in ministry with people of color.
9	I have not been on the receiving end of blatant racism in ministry settings. But to the extent that I "fit into" the predominant cultural mode - Asian, cooperative, model minority, non-assertive, etc - I feel I have sometimes been ignored in some settings by very well meaning colleagues and peers. I don't always feel I have reached my full potential and contribute fully to the ministries, especially in current position.
10	I dress for occasions appropriately... I have had good comments about it
11	Even though I am black and serving all white community of faith, my congregation members in both calls have always treated me with great respect. There are very few times when I experienced discrimination

Ethnic-specific Males	Please describe further any of the experiences or explain other related experiences.
12	I have experienced gender-based and race/ethnicity discrimination because I experience the privilege or the targeting of the system.
13	Discrimination and racism are a daily occurrence not only for myself but for the congregations I serve. Sadly one of the ministries here is to teach children and young people how to respond effectively to racism whe they experience it.
14	d. I am heavysset and have been teased about my sweater vests, and have been asked why I am in clerical garb during some events. I have also been teased about my cowboy boots at some events. f. I don't know much about building maintenance but I have had to learn because on both my internship and current call, the building fell under my responsibility. g. I am learning how to cook (for more than just myself) and have been asked to bring dishes to ministry functions. k. My opinion was discounted in discussions at seminary "because I'm a man and can't understand" although I am very supportive of women pastors having had two in my formative years. The same happens with ELCA colleagues and other female pastors in my current setting. l. My opinion was discounted because I am white although my great grandparents and my grandparents endured terrible ethnic oppression and harassment. m. I was groped once while on site during CPE while praying with a woman.
15	Being Latino Pastor and non-White, usually means not being taken seriously, simply ignored or made invisible in the decision-making structures of the Church. White Privilege is a reality I am deeply aware each day.
16	Being an indigenous male brings with it a host of assumptions and I have been treated differently based on my race, in varying venues. Motly, it's about having me serve on the servation or in that setting, mainly because I am Native. This si not my calling. My calling is clear to e as being able to walk in the white world as a native man as I have always done.
17	AS AN IMIGRANT IT SADDENED ME WHEN A ROSTERED PASTOR JOKED THAT I HAD FOUND A MISSON FIELD IN AMERICA. IS AFRICA DONE?
18	As an Asian-American, I experience the common discrimination/prejudice/racism we experience: assimilation or annihilation of our ethnicity to a "white" one.
19	Racism because I am not a perfect bilingual according to Ex Bishop James Bennett. I am proud to be Hispanic, Latino, "mojado", Mexican, etc.
20	Internship supervising pastor was having affairs with parishioners and I got caught in the middle. Pastor denied wrongdoing and split the church. As a department head, a staff person used sexual language to register dissatisfaction without interpersonal dynamics. While no sexual behavior was noted, the feelings described in this manner were quite damaging to my position with the board.
21	In several of the call processes as well as in my current call, I have experienced several instances in which my authority was questioned because of my age.

White Males	Please describe further any of the experiences or explain other related experiences.
1	The discrimination has often both benefited me and harmed me. For example, as a young, white, straight male, I strongly believe that I had more opportunities in the call process, mostly due to congregational biases. However, it is sometimes difficult to function with people who expect that my gender and race identity make me an enemy.
2	During the call process, I experienced the privilege of being a more acceptable candidate to my current congregation as a white, straight male than a specific colleague who was equally qualified but was a black, gay male.
3	While I have not perceived my ethnicity to cause discrimination, I have felt that it contributed to some negativity in one of my ministry settings.
4	This is a strange block to answer....you either have thought about something or not: "I have thought about my gender by synod staff makes no sense."
5	The quota system in place for synod & churchwide elections often discriminates against me as a white male. Our synod only has about 4 or 5 clergy voting members to ELCA Assemblies. The ELCA Council is very specific in its inclusive composition. We have overcompensated for the mistakes in our past by our quota system. It is not an example of inclusivity if we see all God's people as equal.
6	The gender based discrimination I have experienced feels like it is minimal compared to what my wife [an ordained ELCA Pastor] experiences.
7	Synod staff person shared with colleagues that I "did not respect female clergy."
8	Served in US Virgin Islands white pastor, mostly black/West Indian congregation
9	Regarding points k and l, I have not been discriminated against but on the contrary have been afforded privileges that others have not had and I have also seen others discriminated against or privileged on the basis of these things.
10	Regarding gender based discrimination, I have felt during certain conversations at seminary around the topic of feminist theology that being a male hindered others from accepting my views as valid.
11	Regarding appropriate of attire, I marked all of the places because I do make sure I am dressed appropriately for each circumstance. It is not so much what others will expect of me as it is what I think is appropriate attire.
12	re ethnicity: first call I was the only Anglo in African American congregation
13	People have commented that I "look Jewish" even though I am not.
14	Overseas ministry often gave me the experience of reverse discrimination as Westerners still get preferential treatment by law-enforcement officials and appreciative colleagues in third-world situations, to my perplexity and occasional embarrassment.
15	My second call was bi-lingual Spanish/English call in a Mexican-American neighborhood. Race was a big issue in that call.

White Males	Please describe further any of the experiences or explain other related experiences.
16	My internship sight and first call are the same. My intern supervisor was a female pastor and it was painful to witness some obvious gender bias on the part of some parishioners - especially because she was an exceptional pastor. It makes me sad that because I am a male I don't have to work quite as hard to validate my pastoral authority as it seemed my predecessor did.
17	My experiences of discrimination are considered in regard to my experience of privilege as a caucasian heterosexual male. In other words, people discriminate by giving me preferential treatment.
18	My experience of discrimination has been as a white male receiving unmerited privilege in settings throughout the church.
19	My cohort "laughed" when I explained how as a 14 year old boy I was raped by an 18 year sister of a friend.
20	my "race" [mostly european background] and gender [male] have certainly led to me being treated "differently" than others, but I don't categorize it as "discrimination" simply because it was "different." On the whole it has granted me unearned deference.
21	m. I have experienced sexual harrassment and abuse, but not in the above contexts.
22	k and l. I have "benefitted" from male privilege and while privilege throughout my life.
23	In terms of thinking through how my race/ethnicity and gender affect people's perception of me, it is not because I feel any sort of discrimination, but because I do not want to be perceived as assuming any dominance as a white male.
24	In seminary straight white males were often treated as oppressors or at bthe very least, a part of the problem, regardless of their personal demeanor towards women or minorities.
25	In my thoughts about gender and race discrimination, I am accutely aware of my white, male privilege. This is solely granted me by my race and gender.
26	In a small congregation we all chip in on the building upkeep and in preparing meals for congregation events.
27	I've been asked if my wife and I are going to "try for a boy" because we have two girls and no boys. My thoughts about appropriateness of my attire has to do with questioning if my clothes are too casual or not for the event.
28	I was told by the Call Committee chair my name was dropped as a final candidate for a call because the congregation wanted a female pastor. I am male.
29	I was a white pastor serving in an African American context during my first two calls.
30	I was a white minority in Africa. This usually worked to my benefit. Being white, heterosexual, married, and with children has made me an easy fit for central Illinois congregations. "Discrimination" I have experienced has not been negative, but rather given me advantages that others do not receive. For example it is advantage to be white, rich and male in Africa.
31	I think that sharing ministry with my wife has allowed me to be more aware of how my gender may affect how people perceive me.
32	I serve in a special call - assistant to the Bishop - so some of the categories are not as relevant.

White Males	Please describe further any of the experiences or explain other related experiences.
33	I have to endure members of the congregation where my wife and I serve coming to me to say that they have problems with her. I think because she is a woman. My wife and I try to work through these instances together.
34	I have not experienced [negative] discrimination, but I know that my privilege as a white, middle-aged, male opens many doors for me that would not open for others as easily.
35	I have never felt that in any way I needed to defend myself in matters of gender or race. As a male white pastor I have always been accepted as "the pastor". Recently, in training sessions concerning racism, I have come to realize that I am in a position of power and perhaps some might look at me as one in power -- a reality I was not even aware of until recently.
36	I have heard of people tell of their experiences of sexual harrassment in ministry, but I haven't experienced it.
37	I have experienced PREFERENTIAL treatment due to gender, and somewhat complicated behavior due to race. I have not been sexually harassed, but I have been physically accosted by a female colleague - grabbed and thrown. I had done absolutely nothing threatening to trigger this behavior.
38	I have experienced discrimination because I am not a liberal.
39	I have experienced discrimination based on my disability.
40	I have experienced age discrimination.
41	I have experienced - am constantly aware - that being male, tall, and white means people make assumptions about me.
42	I had one woman "offer" herself to me. I have had a few women pursue me, though I can't understand why, I don't think I am a particularly good "catch".
43	I felt on one occasion that a female volunteer lay leader had an inappropriate sexual or physical interest in me and I did my best to prevent it from going anywhere without calling direct attention to it.
44	I attended seminary with children and we NEVER felt as if we belonged in our peer community. Now however these same peers JUMP for joy over the birth of sons and daughters, joys and challenges of raising children, dotting over them is just plain sickening given our experience at seminary.
45	I attempt to be aware of how my gender and ethnicity/race contribute to my privilege in various settings.
46	I am a white cis male
47	I am a middle-age caucasian male. Who believes the Bible IS the Word of God. Hence, I was discrimated becasue of my gender, race, and Biblical views. I was told that I was the problem. I felt Enormous pressure to conform to the "more progressive thought"
48	For question 7: Being a white male means you will be subject to comments from other pastors not white and not male. I cannot help the fact that I am a man. I cannot help the fact that my pay will be higher than females with similar years of experience/position. I cannot help the fact that I will be considered for calls that my female counterparts will not be considered for. I cannot help any of that stuff... nor am I for the preference my gender will get me. I believe that preference to be unfair! However, I do not like to be dismissed simply because I am white/male. And it happens a lot.

White Males	Please describe further any of the experiences or explain other related experiences.
49	Experienced discrimination by being part of a clergy couple - in congregation and ecumenically
50	<p>D. During CPE I was questioned by other students about my wearing clergy shirts, blue jeans, and tennis shoes. I. As a white male now in my mid 50's, while attending seminary and throughout the early 2000's I have felt a very direct antagonism toward white male candidates in the ELCA. I felt very unwelcome by the church early in my career primarily because I was male. K&L. My first contact with the Financial Aid person at PLTS covered both these issues in 1987. I went into the office of an African-American woman and asked for some advice as to where I could go for additional financial help while in seminary. I told her of my experiences with personal poverty, the death of my parents while I was a teen, and how I had to work my way through school as an undergrad. After the conversation was over about 30 minutes later, her response was "someone like you shouldn't be in that situation". She offered me no lists of organizations or congregations for me to contact and on her own, only found \$25.00 to assist me with my tuition over a four year period. I later found out that there was a military chaplain who had a wife working full time while he was completing his "Lutheran" year for ordination also collecting military pay while attending school. the FA person found a way to provide enough funds for him to attend PLTS without having to pay any money out of pocket. The difference was that I was a white male and he was an African American male. I have long believed that as an African American woman, she deliberately chose not to help me. M. Again while in Seminary I was harassed by a fellow female student who one evening, while I was walking to the shower, reached under my robe and grabbed my chest. I spoke with two faculty staff members at the school about this and their response was to try to justify it by saying she didn't understand what she was doing. One teacher even asked me if I was offended because I was gay? I said no, I was offended because I am human and her actions were inappropriate. This woman was never confronted about this and never disciplined. (You can bet that If I had reached under the robe of a woman and grabbed her breast while she was walking to the shower, I would have my name on a registry somewhere, and rightfully so.) Keep in mind, these things happened to me in the late 80's early 90's. The wounds are healed, but the scars are still very evident. I personally will never contribute funds to that seminary because of my experiences there.</p>
51	d. Parishioners often think I am over-dressed because I wear clerics.
52	d and e. I always wear a shirt and tie or clerical collar on work days. The comments on my attire are positive and affirming.
53	Being both light skinned and Latino, I have received different treatment due to my ethnicity, but all of it positive, since I basically look white but still count as diversity and can serve in Spanish-speaking contexts.
54	As I recovered from surgery while staying in a fellow pastor's home, he approached me with unwanted sexual advances.
55	As a young pastor, a woman called asking for counseling. When I arrived at her home, I discovered she was pretty drunk and wanted to have sex. It didn't take me long to decide to leave abruptly.
56	As a white-male of a certain age I've experienced discrimination that lessened my opportunities to serve with women and those of another race/ethnicity.

White Males	Please describe further any of the experiences or explain other related experiences.
57	As a white male I am afforded a quiet place in the normal social heirarchy which first and foremost other races do not receive and other genders do not recieve. Nothing blatant just societal norms.
58	As a chaplain in the military representing the ELCA and the Federal Government, there have been situations overseas where my nationality and religion has been clearly considered by folks of other nations.
59	An ELCA clergy told me she was in love with me. Became very threatening when reminded her I was married and I could not go there. After the threats I called off the friendship. She then became accusational. I got scared and went to my bishop, who requested I went to a psychologist. After one meeting, the psychologist told me I did everything well and set up another meeting just to be sure. Her conclusion was that this other person was the aggressor and she gave me some guidelines for self-protection. I prefer to forget the occasion, but it still comes back somewhat frequently.
60	#k--I have felt that some calls I did not get because they were looking for a female pastor to "balance" males on staff.
61	Regarding gender based discrimination, I have felt during certain conversations at seminary around the topic of feminist theology that being a male hindered others from accepting my views as valid.
62	The gender based discrimination I have experienced feels like it is minimal compared to what my wife (an ordained ELCA Pastor) experiences.
63	I have to endure members of the congregation where my wife and I serve coming to me to say that they have problems with her. I think because she is a woman. My wife and I try to work through these instances together.